

CHRISTIAN SECRETARY.

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"What thou seest, write—and send unto the churches."

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THE CHRISTIAN SECRETARY.
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addressed to PHILEMON CANFIELD, post paid.
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For the Christian Secretary.
SABBATH SCHOOLS.
No. 14.

Mr. Editor,
VI. This subject should be one of deep inter-
est to ministers of the gospel.

1st. The whole state of society is essentially
improved in every congregation where Sabbath
schools and Bible classes are well attended and
well instructed. Nothing that can be named,
except the outpouring of God's spirit, is so pec-
uliarly important to the happiness of a minis-
ter, to his own usefulness, to his own reputation,
or good standing in society, (distinct from his
own personal labors), as the success and pro-
gress of these schools. Where there is no Sab-
bath school, there of course is confusion and
every evil work. And the minister, if a man
of God, is the greatest sufferer from anarchy and
misrule. Every good minister of Jesus Christ
who loves his order, (heaven's first law) will labor
to promote this blessed mode of instructing the
rising generation.

2d. It is the best means to fill the house of
worship with attentive hearers. Children and
youth are thus induced to attend public worship,
who otherwise would probably remain at home.
Besides, the attendance of the children becomes
more or less contagious among other members
of the family. Parents are thus induced to
awake from that lethargic sleep, which remaining
at home on the Lord's day produces. They
soon become interested, and acquire the habit of
listening to the preaching of the word. This
not unfrequently results in the salvation of both
parent and child.

3d. The S. school is important to ministers
because it furnishes the best human aid attain-
able, for the furtherance of the gospel among
their people; and says the best foundation for
reformation by preaching, (short of sanctifica-
tion) that the world has ever known. More
than this, God has in many instances made it a
means of salvation to more souls in the congre-
gation, than were ever given to the faithful min-
ister of the same people, as seals of his minis-
try. Thus his church is enlarged, and his
hearers are saved by means of the simple sling
and stone; while perhaps his own giant sword
may be instrumental in saving but few.

4th. It is one of the most efficient means yet
known to raise up young men for the gospel
ministry. The instruction the children receive
is calculated to make them anxious to know
more and more of God's word. And that con-
stant and increasing desire for knowledge does
not cease, until by grace they can sing of redem-
ption through Jesus Christ. They have
now imbibed the truth that they desire to make
known to others. They cannot rest until they
preach Jesus Christ to perishing souls. This
fact is true also with respect to teachers. By
practice they acquire the habit, and much im-
prove the faculty of being up to teach. This
leads them also through grace, to go with the
disciples into all the world and to preach the
gospel to all classes of hearers. Ministers
who love the gospel rejoice when God raises
up, qualifies and sends forth laborers into his
harvest.

The Rev. Dr. Phillips, when addressing the
London S. S. Union said, "He commenced his
labors in the church of Christ as a Sabbath
school teacher. The first prayer that he offered
up in the presence of others was in a Sunday
school. The first attempt he ever made to
speak from the holy scriptures was in a Sunday
school. And he was fully persuaded that, had
it not been for his humble exercise in the capa-
city of a Sunday school teacher, and the advan-
tages he there acquired, he should never have
had the confidence to become a minister of the
gospel, or a missionary of Jesus Christ. When
he commenced his labors as a Sunday school
teacher at Dundee, schools were so generally
established in that town, that there was found
to be a sufficient number of them. The friends
of the cause, therefore, formed a plan of estab-
lishing Sunday schools in the surrounding coun-
try; and from twenty to thirty of the teachers
agreed to go out two and two to conduct them.
He was happy to say that most of those indi-
viduals who engaged in that interesting labor,
were now filling important spheres of usefulness
in the church of Christ. When he commenced
his ministerial labors in Aberdeen, he felt the
importance of promoting Sunday school instruc-
tion, and the benefit which had resulted from
the schools established in that town, were in-
calculable. During the period that he labored
there, twelve or fourteen young men went out
into the field of ministerial labor, many of whom
became missionaries. One of them was the la-
mented Dr. Milne, and another was the amiable
Keith." He states also that several other mis-
sionaries owe their first religious impressions to
the tuition they received in the Sabbath school.
The Doctor was greatly blessed in Sabbath

schools while a missionary at the Cape of Good
Hope. The above statements are sufficient to
evince the fact that the Sabbath school is an
efficient means, by the blessing of God, to raise
up ministers of the gospel.

5th. It is a source of great encouragement to
ministers when frequently, perhaps, cast down
and dejected because so few souls are saved
by their ministry, that the Lord is saving the
people through the instrumentality of Sabbath
school instruction. Luther was sometimes sub-
jected to great depression of mind. Melancthon
was in his company on one of these occasions.
On observing it, Melancthon immediately di-
rected his attention to some children who were
standing by to be taught their catechism, and
said to Luther, take courage brother, here are
young soldiers training up for the Captain of
salvation.

If this idea was a source of encouragement
to those eminent reformers, that a little class of
children were reciting the catechism, how much
more encouraged should every minister of the
Lord Jesus Christ now be, when millions of
children are instructed out of the pure word of
God, by thousands and thousands of teachers,
who are anxious for the salvation of the souls
of their pupils. And from among both teach-
ers and pupils, thousands and thousands of min-
isters will arise to preach the unsearchable
riches of the gospel. Under such encourage-
ments as these, let every minister see to it that
the children of his own congregation attend the
Sabbath school.

Yours, truly,
AMICUS.

For the Christian Secretary.

EXTRACTS.

Man, though in a state of alienation and
rebellion, are all the children of God. He is
the Creator and Father of all the children of
men; and they are all in the highest sense di-
vine property—and are all at his absolute dis-
posal. "He has made of one blood all nations of
men"—all are of one and the same species—
descended from one common parent—all are nat-
urally in the same moral state—possessed of the
same faculties—the subjects of the same wants—the
same period of existence—the same mortality. God
has placed all under the same holy law and moral
government; and though some may have superior
mental faculties and worldly advantages, the above
circumstances indicate a perfect equality among men;
which is inconceivably demonstrated by the divine
law, the sum and substance of the injunctions of
which is, "to love our neighbor (that is all mankind)
as ourselves;" and to do to others as we would
wish they should do to us. These injunctions
alone strike at the root of, and effectually in-
hibit involuntary servitude and arbitrary govern-
ment. Under the law of God no man can
ever be made the instrument or property of an
other.

SUBSTANCE OF THE GOSPEL.

To announce and elucidate the Law of God,
and correctly and faithfully preach the Gospel,
is to lay the just foundation of all morality—of
all law—of all right. The laws of the Bible
are a great and perfect system of benevolence.
"The commandment is exceeding broad;" it
extends from the greatest concern to the most
minute—to every volition and every thought.
The hearts of mankind—their manners—mor-
als—all their conduct and their intercourse with
their fellow men—their government, laws,
and political institutions, to be good, must be in
strict accordance with the laws of God—those
holy and immutable rules of right. And to
declare the whole counsel of God is unequivocal-
ly and boldly to announce this; and to de-
nounce the wrath of God on whatever in the
human heart, conduct or institutions, is in op-
position to them. To the "perfect law of love,"
injustice, cruelty and oppression are directly op-
posite. They arise from a principle directly
the reverse of that which dictated the law of
God; and wherever found in human institu-
tions, laws or governments, will be denounced
and opposed by every faithful minister of Christ.

The great principles of our Religion, that,
commanding to love our neighbor as ourselves,
and our Saviour's Golden Rule, while they for-
bid, and render criminal, every act and every
line of conduct injurious to our neighbor, lay
us under imperative obligation to assist, and
benefit him every way in our power. These
injunctions, as well as the express command of
God oblige us to aid in the cause of benevo-
lence, and to remember those in bonds and af-
fliction.

REWARD OF BENEVOLENCE.

Attempts to do good, though unsuccessful,
pass not unrewarded; besides "virtue is its
own reward;" and the sweet peace and satisfac-
tion and consciousness of divine approbation,
arising from well meant endeavors, are an am-
ple compensation for much labor and hazard.
This will afford us consolation on the bed of
death,—but how will a sense of our inutility,
neglects of duty, and consequently of an offend-
ing God, distress us in those trying circumstan-
ces—cause "furies to haunt our pillow;" or
overwhelm us in endless horror.

NEGLECT OF DUTY.

Neglect of duties to our fellow men, it ap-
pears from the account in scripture of the
wards of the last day, is an aggravated and
damnable sin. For this before all others, shall
men be consigned to "everlasting punishment;"
and for this there is the greatest reward, when
this neglect involves the ruin and loss of their
souls.

From M'Coy's 'Annual Register of Indian Affairs
within the Indian (or Western) Territory.

PLEA FOR THE ABORIGINES OF NORTH AMERICA.

No. 1.

Indifference to Indian improvement connected with
the paucity of their population.

We feel confident that there is a general in-
difference to the welfare of the aboriginal in-
habitants of this continent, which is at variance
with the rule of doing to others as we would
that others should do unto us. It has never
been otherwise, either in Europe or America;
and whether it will be otherwise in future is not
altogether certain. We write with a view of
exhibiting, so far as our limits will allow, the
true condition of these people, of promoting bet-
ter feelings toward them than have heretofore
existed, and of suggesting some easy methods
of promoting their lasting prosperity.

One cause, it is presumed, of general indif-
ference to the improvement of the Indians, is the
paucity of Indian population. This matter
seems to claim our first attention, inasmuch as
the paralyzing effect which it has upon the
mind, will be likely to insinuate itself into all
our reasoning. Whatever plea be urged in
favour of the Indians, we are liable to be haun-
ted with the reflection that their number is so
small, that the subject of their reform can hardly
be a matter of great importance.

We regret, that we are not able to obviate
entirely this difficulty, which hangs upon our
subject, and to say that they are exceedingly
numerous; yet we believe that, while the few-
ness of those for whom we plead may occasion
some discouragement, it will, in view of the
history of the past, prefer irresistible claims up-
on our justice and humanity. We shall be led
to enquire under what circumstances they have
been reduced from many millions to a handful;
and the answer to this enquiry cannot fail to
make a deep impression upon the feeling heart.
We shall be compelled to date the origin of their
diminution to the settlement of Europeans in
their country, and the awful rapidity with which
it has been carried on, will be found justly at-
tributable to the devastating nature of the in-
tercourse which the former have established with
them.

But we seem to have labored under mistaken
impressions in this matter. If our views may
be inferred from what we have said and done
for the improvement of the aborigines, their
number is not so small as we have generally
supposed. In the fact or underrating their
number, we shall perceive a striking proof of
indifference to their welfare. They for whose
happiness we feel solicitude, have a place in
our thoughts. Their numbers, their locations,
and their circumstances are contemplated. It
is not so with the Indians. They are scarce-
ly remembered except as associated with some
romantic flight of imagination.

Upon this subject we should naturally expect
to find the most liberal views among those who
had formed themselves into benevolent associa-
tions for the improvement of the condition of
the natives. Some of these associations have
existed many years, and yet their operations
have been circumscribed to a few small tribes,
amounting in the whole to a few thousands on-
ly, leaving the great mass of them almost un-
noticed in regard to number, place and condi-
tion.

It is about two hundred years since evangeli-
cal efforts were commenced for the improve-
ment of the condition of the Indians, and so
feeble have these efforts been that from the best
calculations which we have been able to make,
not more than thirty-three thousand are at this
time, positively within their influence.

In this matter the apathy of the state resem-
bles that of the church, the former has some-
what the advantage in a comparison. Only
about one third of the whole number within the
territory of the United States have received
attention.

Government may with propriety confine its
Indian regulations to its own limits, but benevo-
lent societies should not circumscribe their labors
within the same sphere, much less should they
sleep over the feeble efforts which they
have put forth, and which extend to scarcely a
tenth part of those within the territory of the
U. S. leaving unnoticed all others.

We are upon the borders of a vast wilder-
ness, in comparison to which, the settled por-
tion of North America is small. Over the
whole of this vast uncultivated region, Indians
are dispersed. We speak of this wilderness in
the singular number, because it is but one vast
uncultivated tract. The veracity of this state-
ment is not impaired by imaginary lines which
various civilized nations have drawn through
it, merely for their own convenience in regard
to their political intercourse.

When a mission is undertaken to the Sand-
wich Islands we are reminded, and properly too,
of the multitudes which inhabit them. When a
mission to Burmah is undertaken, we are for
our encouragement, told of the millions within
the empire. But missions to the inhabitants
of this vast wilderness, on the borders of which
we eat and sleep, have not been thus encour-
aged. Who ever heard of a missionary associa-
tion originating a mission to the Indians as a
people? No, the society undertakes a mission
to the Osages, the Shawanoes, the Chippewas,
or some other small portion of Indians. Its in-
structions to its missionary correspond with
these small beginnings, and, too commonly,
similar views and feelings are carried with him

to the nut-shell sphere of his labors. By com-
mon consent it appears to have been made a
small business. Nor is it the least exceptiona-
ble feature in this affair, that it is too generally
supposed, that moderate talents are sufficient
for these moderate operations. Hereafter we
shall do missionaries the justice to review this
point. It is sufficient for our present purpose,
to say that, whatever may be the talents or the
devotion of the missionary to the Indians, he
commonly fills a place in the estimation of
others corresponding with the much or little im-
portance which they attach to the field, and
nature of his labors.

If it be said that benevolent associations, af-
ter furnishing this and that tribe with the means
of improvement, design to extend their labors
to others more remote; we answer by enquir-
ing, why not pursue a similar course in relation
to other heathen? In regard to other countries
the society do not confine their imaginations
to the sending of missionaries to a particular
city or district, and impress the minds of their
missionaries with views equally contracted, and
then appeal to a benevolent public for aid in
strains as feeble as the design which origi-
nated them was small. They resolved on a mis-
sion to the country embracing all its inhabitants.
Their philanthropy was not affected by the ju-
risdiction of other nations, nor by that of the
natives, the design was to be instrumental in
converting all those heathen to Christianity.—
This design, than which none more noble ever
actuated the mind of man towards his fellow
man, was presented in bold relief to a Christian
community, and thank heaven, not unsuccess-
fully. In the choice of their missionary, cor-
responding views in him were essential to his
being employed. The motto which hung over
every proceeding was, "expect great things,—
attempt great things."

Now turn and look towards missions to the
aborigines of America. Alas! we sicken at
the sight! If they deserve a motto at all, it
might well be written over the small matters
connected with them. Expect little things.—
Attempt little things.

The blame which we design to imply in these
remarks is not located upon any one denomina-
tion of Christians which has missions among
the Indians. All are blameable. The nature
of this plea for the aborigines will require us
to notice this point hereafter, and we now ad-
vertise our reader, that we do not hope to find
among the different denominations of Chris-
tians one honorable exception.

Whole number of Indians.

We have taken some pains to estimate the
probable number of the aborigines within the
North American wilderness. As our calcula-
tions cover extensive portions of country unex-
plored by civilized man, and other vast portions
little known even in the business of trapping, or
of Indian trading, and much less as it respects
the number of the native inhabitants, we can
scarcely hope for even an approximation to pre-
cision.

In making our calculations we have pursued
various methods, one of which has been, to take
a given district within a medium latitude of the
whole territory under consideration, of the
number of Indians within which we had some
knowledge, and where we supposed that the
population over this given district, might com-
pare with the average population of Indians gen-
erally, and, then suppose that as the extent of
this district is to the whole Indian country, so
is the population of this district to the whole
number of Indians.

One of the districts assumed as data, we com-
menced at the Sault de St. Marie, and imagine a
line north of west through lake Superior, and
another extending west of South by way of
Green Bay, so that the extent assumed in the
direction of the former line would equal about
ten degrees of longitude, and the width of the
district would be equal to three and a half de-
grees of latitude. Within this district we sup-
pose there are 15,000 Indians; this compared
with the whole extent of wilderness under con-
sideration, gives 1,725,000. To which if we
add Indians within the limits of, but not sur-
rounded by, white inhabitants of the Mexican
dominions, and others upon our extensive fron-
tier northward, we may place the entire amount
of Indians in North America at 1,800,000.—
This we believe will be esteemed a fair esti-
mate by any one who will have patience to
examine the subject.

Possibly our estimate is too low. The Indi-
ans live chiefly upon the spontaneous produc-
tions of nature. Consequently, in some coun-
tries, the means of subsistence can be more
easily obtained than in others, and in those
places population is expected to be proportion-
ally dense. Hence in warmer climates the na-
tives are more numerous than in colder; this as
a general rule is correct. Nevertheless it has
led to some error, inasmuch as we have some-
times supposed the difference to be greater
than what it really is. A. M'Kinzie, when trav-
elling to the North-West between lat. 60 and
71 deg. noticed beaten paths, and other signs
of human residence indicating an immense popu-
lation.

For evidence that the population was great,
let one who has passed along any river in the
western country between the latitudes of 30
and 40 deg. N. and on which the Indian popu-
lation is known to be as dense as in any other
place in the interior of the country, compare
the beaten paths which he has there seen with
those described by M'Kinzie.

We should also bear in mind that these roads

to the far north west, were made by human
feet alone, horses or other animals not being
used for servile purposes in those regions.—
The north is not so much less bountiful to the
Indians than the south as we have generally
supposed.

Our government has nothing to do with In-
dians who are beyond our Territorial limits.—
But as Christians, our duties are not in like man-
ner circumscribed. We should, therefore, be
reminded, that within the settlements of Mexi-
co, and immediately adjoining the vast wilder-
ness under consideration, is a considerable In-
dian population, whose condition though some-
what improved in regard to food and raiment, is
in other respects equally deplorable with those
in the wilderness.

The best estimates at hand, makes the en-
tire population of Mexico, in 1808, 6,500,000,
two fifths of which, or 2,600,000, are Indians,
exclusive of those termed Mestizcos, descend-
ants of whites and Indians, and Zambos, de-
scendants of Negroes and Indians.

Adding Indians of the wilderness, 1,800,000
To those within the settlements of
Mexico, 2,600,000

Gives us 4,400,000
which claim our kindness. Even four millions,
four hundred thousand is a small number when
compared with the millions of heathen in Asia,
still we think that the number is such as to en-
title the subject of Indian reform to much greater
attention than it has heretofore received. Fur-
ther, we believe that reflection upon this sub-
ject must result in conviction, that they have
claims upon us superior to any other people up-
on earth, however numerous they may be. We
do not reason fairly when we suppose that the
claims of one million are impaired because their
number does not amount to five millions, or be-
cause ten millions elsewhere have claims upon
us.

In contemplating labor for the improvement
of the condition of heathen, merely as an act of
man towards his fellow man, it is predicated up-
on either justice or humanity, or rather upon
both, for the obligation which humanity impos-
es upon us, renders it morally unjust to with-
hold from a needy fellow being, the assistance
which we have it in our power to afford him.—
In addition to the claims of justice and human-
ity in common which all heathen have upon us,
the natives of our forests have legal claims to
an amount greater than we can ever liquidate.
We are confident that this will appear in the
sequel.

Relative proportion of Improved Indians.

We have above shown one million, eight
hundred thousand, Indians in the wilderness
adjoining us, which number for convenience,
we may suppose to include the few remaining
within the states. Of this number we suppose
that ten thousand may be so far improved as
to be classed, with some propriety, with civil-
ized man, among these the portion that is pious
considerably exceeds the average proportion
of pious persons among the same number of cit-
izens of the United States.

In addition to the above, there may be about
60,900, which have made advances towards
civilization, some of them greater, and others
less.

The whole number of those who have made
some advances towards civilization, is to the
number that have made none, as about two to
forty-nine and a half. The whole number of
the civilized is to the uncivilized as two, to
three hundred and fifty-eight, the whole num-
ber of those who are positively within the in-
fluence of missionary labors, to the number of
those who are not, as two to one hundred and
nine.

(To be continued.)

From the CHRISTIAN GUARDIAN, a Methodist paper
published at Toronto, Upper Canada.

We have seen with unfeigned regret the
proceedings of the New York Conference in
relation to this subject; nor could we have be-
lieved it possible that a large, and laborious,
and useful body of Christian Ministers, much
less Methodist Ministers, would have attempt-
ed in the present age of the world, to impose
upon the consciences of their fellow laborers
such restraints as are contained in the following
resolution, passed at its last session:

"Resolved.—That although we would not
condemn any man, or withhold our suffrages
from him on account of his opinions on slavery,
in reference to the subject of abolitionism, yet we
are decidedly of opinion that none ought to be
elected to the office of a deacon or elder in our
church, unless he will give a PLEDGE to the
Conference that he will refrain from agitating
the Church with discussions on this subject, and
the more especially as the one promises 're-
verently to obey them to whom the charge and
government over him is committed, following
with a glad mind their godly admonition,' and
the other, with equal solemnity, promises to
'maintain and set forward, as much as lieth in
him, quietness, peace, and love among all
christian people, and especially among them
that are or shall be committed to his charge.'"

Such a pledge we understand was required
from all the young men who were candidates
for holy orders! Were it not a notorious
truth that neither the principle contained in such
a pledge, nor the extraordinary manner in
which the pledge was obtained is in accordance
with the humane and evangelical principles of
Methodism, but that both are a departure from
them, who would not "blush and hang his head
to think himself" a Methodist?

HENRY CLAY ON SLAVERY

The Lexington Intelligencer, of September 3d, contains a sketch of Mr. Clay's remarks at a Colonization meeting held in that city, Aug. 20th. We copy one paragraph for the frank and full avowal which it contains of the speaker's views of the moral and political character of slavery; but without endorsing for the strength of that "stern political necessity, which alone can excuse it." If this distinguished man, in his contemplated retirement, should bring the resources of his great and far-reaching mind, to bear on the question of putting an end to slavery, how might he bless his country, and endear his name to unborn millions.

The success of this Society has exceeded the hopes of its founders. It was not deemed possible for a Society with mere private means, to do more than plant a Colony, and thus demonstrate the practicability of the object. When I look back, said Mr. C., on the twenty years during which this Society has existed, and consider what it has done, I am impressed with the belief that it is the work of an overruling Providence. It was surrounded with difficulties at its outset, and it has at all times encountered opposition and misrepresentation. Recently a new school has sprung up—one which maintains that slavery is a blessing—that it is an indispensable element for the preservation of our own freedom! Of this school, I take the liberty to say, I AM NOT ONE. There are two extremes of opinion on this subject, in neither of which do I concur. The first is that of those who regard slavery as *no evil, but a good. I consider slavery as a curse—a curse to the master, a wrong, a grievous wrong to the slave. In the abstract, it is ALL wrong; and no possible contingency can make it right. It is condemned by all our notions of natural justice, and our maxims of natural political equality among men. Necessity, a stern political necessity alone, can excuse or justify it; a necessity arising from the fact, that, to give freedom to our slaves that they might remain with us, would be doing them an injury, rather than a benefit—would render their condition worse than it is at present.*—Ch. Mirror.

SLAVERY IN KENTUCKY.

The following was written from Louisville a few days since, to the Editor of the Christian Register.

There is hardly a true born Kentuckian who will not make exertions and sacrifices to get rid of slavery in any moderate and practicable manner.—They are opposed to the project of immediate emancipation, but equally opposed to slavery. It is a system which they know by the superior prosperity of Ohio, to be unprofitable in the beginning, by the experience of Virginia, to be ruinous in the end, and by the testimony of their own hearts, to be bad at any time. It is well understood here that when a convention is called, slavery is gone in this State; and it is also known that a vast majority of the people are in favor of calling a convention. The most popular speeches and publications have offered to take the stump through the State in favor of this measure.

See what field opens before us! Suppose that the most feasible and least complicated plan of emancipation should be adopted. Suppose it be enacted that after the year 1840 slavery shall cease to exist in Kentucky. What would follow? All who chose would sell their slaves down the river; the benevolent would free them, and send them away, or let them remain, as they thought best. A whole State would be redeemed from the blight and curse of the system. The noblest people on earth would be able to lay their hands on their hearts, and say—we have done with this bad thing forever—we have acted worthily of our sires—we have followed in the path of the Boone's, and Logan's, and Harrod's. They were the pioneers of civilization west of the Alleghany—we are the pioneers of emancipation south of Mason and Dixon's line.

It is only the first step which costs, says the proverb. The success of Kentucky would stimulate Maryland and Virginia, and perhaps, Missouri. Tennessee, Arkansas and North Carolina would be forced to follow. If the step should be more difficult in those States, owing to their being further south, and raising cotton—it would be proportionally easier by the example set them by the others. And if South Carolina, Georgia, Alabama, Mississippi and Louisiana seem at present impracticable, their position will be greatly altered, and their high tone much abated, when they stand as five slaveholding States, to twenty-one non-slaveholding States, and with the whole colored population concentrated upon them.

With all this the Colonization Society has nothing to do directly. But those who in this State, take views like these, are glad to support this society, as a means of great good in various ways, and as an instrument of developing those tendencies which under the leading of an Almighty Providence and the unswerving laws of nature, are moving toward such issues. We see it all plain—plain as noon day. But my sheet is full. Yours truly, J. F. C.

From the Cross and Journal.

MECHANICSVILLE, Sept. 25, 1836.

Dear Brother,—Not very long since, in one of my missionary journeys, it became my duty to baptize a woman, who, like myself, had formerly belonged to the Roman Catholic Church. A short time after I preached at her house, after preaching she gave me this relation,—that when she was about to leave her former place of residence, which was near her place of church, the priest understanding her intended removal, and going as they supposed, or would have it, among heretics, he gave her a small printed sheet containing the Pope's Indulgence to those whose lot it is to live far from a priest or their church, and among heretics, containing also several short prayers for them to say frequently, and especially when tempted to sin among heretics. These, she

said, she used to make frequent use of when first returning from hearing me preach, but now having found the Saviour, who is a ways near, if the Pope or priest is not, she had no more use for them, therefore, if I wished, I might take them, which, as it was a novel thing, I did. And now if it will be of any use to any, you may publish it for their benefit. I will here transcribe the Indulgence. If any wish to have the prayers, and will let me know, they shall have them also, for I have not time or room to write them now.

WM. SPENCER.

THE INDULGENCE.

April 5, 1772.

Our most holy Father Pope Clement, XIV, embracing with his paternal charity all the faithful of Christ, who dwell amongst heretics and infidels, and intending to promote amongst them the most pious and wholesome use of making very frequent acts of the Theological Virtues of faith, hope, and charity, has been pleased to grant an indulgence of seven years, and of as many quadragesima or forty days,* to every one of the faithful of Christ above mentioned, for every time, when being disposed at least by contrition of heart, they shall attentively and devoutly recite the said Acts, (prayers,) which grant is to stand good for all future times.

I make no comments.

Yours in gospel bonds.

W. S.

* I asked the woman to explain to me the seven years and quadragesima or forty days,—she said that as they were liable to sin among heretics, and no priest to confess unto, they were exposed to purgatory. But for every time they would repeat the prayers or acts, they should have seven years and forty days respite from that awful place.

From the New-York Observer.

MISSIONARY GLEANINGS.

A DESIRABLE DEATH.—George Schmidt, a Moravian minister and missionary, set out from Herrnhut, on the 14th of February, 1736, for the purpose of preaching the gospel to the Hottentots near the Cape of Good Hope. Within a short time after his arrival, he saw himself surrounded by a company of souls eagerly inquiring after the way of salvation, seven of whom, being the first converts from that degraded people, he had the joy to dedicate to the Lord in holy baptism. The little flock grew in grace and in the knowledge of their Lord and Saviour, and not a few of the neighboring heathen manifested a desire to join themselves to it; when suddenly, by an order from government, the devoted servant of God, was arrested in his labor and compelled to return to Europe. With many a pang he left his charge; but in his retirement in Niesky, in Upper Lusatia, they remained upon his heart, the object of his daily and nightly thoughts and prayers. In Aug. 1785, being a member of a voluntary association among the Moravians, called the "Company of Intercessors," who divided themselves into twenty-four classes, appointing one class to each hour of the day and night, to the intent that continual supplication might be made to the throne of grace for the church of God and the cause of missions, he had retired to his chamber at the appointed hour, to take his share in the holy employment, and while thus engaged, his spirit took its flight.

"THE UNFORTUNATE FEMALE."

Calling some seven or eight years since upon the late excellent Mr. Kilpin, (Baptist minister) of Exeter, I found him at his desk writing a letter to a young lady who was confined to her bed by sickness. Addressing himself to me, he said, "Now I will tell you an anecdote respecting this lady. She is now no longer able to exert herself in the manner she used to do for the honor of Christ, but employs her time and talents by sitting up in bed and writing anonymous religious letters to irreligious persons. When she was well she was a great tract distributor, and it was always a principle with her when she started, not to carry any of them home again. As she was one day returning with a solitary tract in her hand, and having nearly arrived at her own house, was eagerly looking about for some one to whom she could offer this little monitor, she observed an extremely well-dressed lady approaching, who seemed to afford her the only chance she would have of disposing of her last tract.—She resolved, and then hesitated, fearing so respectable a lady would deem it an insult, (for the tract was one entitled, "The Unfortunate Female,") but her resolution getting the ascendancy of her fears, she adventured, amidst much trepidation and apologizing explanation, to offer the tract. The lady took it, but had no sooner glanced at the title than she threw it down, bounced across the road, and demanded whether she meant to insult her. She renewed her apologies and explanations, and urged her to do her kindness to accept the tract and give it, when she had an opportunity, to some one who might be so unfortunate as to need it. Her gentleness and importunity succeeded. The same lady was soon observed, in the character of a stranger, in constant attendance at Mr. Kilpin's chapel; she sought out the young lady who had given her the tract, and reminding her of the circumstance, feelingly and gratefully added, I was the unfortunate female, and I shall have reason to bless God to all eternity that you ever gave me that tract."—London Tract Mag.

Death of Thomas Shipley.—Our readers may ask, who was Thomas Shipley? He was not a Bonaparte, an Alexander, or a Caesar. He was a philanthropist of the Society of Friends, beloved by all who knew him, and had hearts to love what is lovely in human character and human action. In his death the cause of peace and the cause of human rights have sustained no small loss. He was emphatically the friend of the colored man. His loss is a just occasion of weeping to this oppressed class throughout

our country. They do weep. A correspondent of the Liberator informs us that those who had lived in the vicinity with him (in Philadelphia,) assembled at his funeral by hundreds.—He was borne from his residence to his grave on their shoulders. Precious memorials! Far more desirable than all the parade made over the mightiest warrior that ever spilt human blood! Peace to the ashes of the peace-maker!—Ver. Tel.

From the Monthly Paper.

THE MACEDONIAN CRY.

Evansville, Indiana, Aug. 1836.

It is with pleasure I acknowledge the receipt of your kind letter informing me of the shipment of my books, which arrived in safety a few days after. I can now give you some account of what is doing in these parts by means of your tracts. I refer particularly to Booth on the Vindication of the Baptists; for I believe it is through the influence of that tract that the subject of communion has been agitated. You are aware, from my statement before, that the Baptists in this region are mostly Free-Will, though there are a few called Black Rock, or Ironsides. The Free-Will Association numbers about ten churches and 300 members. The question of close communion is to come before them the first week in September, when I have little doubt it will be carried, as all the ministers are in favor of it. The denomination is generally the most respectable and wealthy in the country.

I just now laid down my pen to converse with one of their most respectable members, who called to get some of the books. He told me the old Ironside Association had split, and part of their churches had made application for admittance into the Free-Will body; and he says all they want now is an influential leader. I am now only waiting to know what can be done. I wish you would see what minister can be induced to come here. I want an educated, pious, zealous, active man—one that will not be carried away by "filthy lucre," but who will labor for Christ and the salvation of precious souls. I am determined he shall be supported, if I must do it myself.

I attended a Baptist Quarterly Meeting last week in Kentucky, where I was highly gratified. They had a long arbor built and covered in the woods to keep off the rain. There was one soul converted to God and many anxious. It was a precious season. They expect to hold a Camp-meeting there in three weeks. A number of tents were partly built when I was there.

THE DAIRYMAN'S DAUGHTER BLESSED.

Harmonsburch, Pa. Aug. 5th, 1836.

I intended to write you long before this, but I have been hindered hitherto; neither am I now able to do justice to so good a cause as that in which you are engaged. The tract cause is one in which I feel much interested—and indeed I should be, for it was through the instrumentality of one of your tracts (the Dairyman's Daughter,) which had providentially found its way into this region, that my aged father was brought to see his lost and ruined situation, and to praise God for his unspeakable gift.

I have often desired that some of your agents might visit this part of the state. I am not aware there is one Baptist Tract Society in this Association. I am of the opinion, if one of your agents were to visit this Association and go from church to church, using the exertion necessary, that much might be done. I think every church in the association would become a Tract Society. Much may be done, much will be done, though darkness now prevails in this place; yet the truth will prevail, the word of promise is in our favor. It is no strange thing for error to fill the land; but the time is not far distant, I trust, when error will flee away like darkness before the morning's dawn.

A Singular Circumstance.

I have often had a mind to give you an account of a singular circumstance which took place in this town, respecting a set of wicked young men who took upon them to make a mock of religion. Five of them undertook to make a mock of the sacrament of the Lord's Supper, which they did by appointing elders and deacons, being shut up in a room by themselves. They used cakes and brandy for the elements of bread and wine; and occasionally they would pretend to pray, when one of them would bring another glass of brandy. But the Lord who beholdeth the evil and the good, suffered not their impiety to go unpunished. The first of them the Lord was pleased to be avenged on, was dashed from the front seat of a stage and soon expired. Shortly after, another of the five, after attending church on the Lord's day, harnessed his horse, and after riding through town, was precipitated from his wagon headlong, his head broken, and his soul hurried to judgment. The third, while attending a race, had his horse fall, and his horse and boy that rode were both killed on the spot; but he still remains a hard impenitent sinner. The fourth, it is stated, died in a fit at New Orleans, after becoming a dissipated gambler. The fifth, full of sin and unbelief, still remains a monument of the long forbearance of God.

Dear brother, pray for the few scattered sheep of the flock in this dark corner of the moral wilderness.

From the Cross and Journal.

MR. VERNON, KNOX CO., O. Sept. 10, 1836.

Dear brother Stevens—Since I saw you at the convention in May, at Granville, we have received fourteen into our church; seven by letter and seven by baptism. After the convention, we had a very interesting visit from Eld. Bennet; the Sabbath he spent with us received eight, five by letter and three by baptism. Since that we have received two by letter, and last Sabbath I baptized four more.

The church seems to be rising above her difficulties. The prejudices of the people, which run high against the Baptists here, are breaking

down. The church I hope is not troubled with the frosts of Antinomianism, nor the mill-dew of Armenianism. The cause of Campbellian has sunk here, I hope to rise no more. We think of constituting a branch of the church in Fredericktown, seven miles northwest of here, a flourishing village of six or eight hundred inhabitants. I expect to labor there the Sabbath I am absent from here, also Eld. John Thomas one Sabbath.

HENRY COSNER.

From the American Tract Magazine.

Correspondence from St. Petersburg.

"Thus kindly is a merciful Providence dealing with us. But it has always been so. Go onward as fast as we can urge our speed, still the wonderful providence of God keeps in advance of us, and opens new doors of usefulness in every direction. Last year we sent 15,000 Tracts into the interior as an experiment. They were all sold, and 8,000 more, which were sent for, and still the demand increased. This year, we have sent 50,000, and I doubt not as good an account will arrive respecting them. We are continually translating and printing; and though our funds were all expended some time since, we have not stopped."

In a postscript he says, "We have just received accounts that twenty-seven families in one town in Finland have relinquished the use of ardent spirits in consequence of reading the Tract, 'Wonderful Advantages of Drunkenness;' and adds, 'In one day there have been sold at the Depot publications to the value of 299 roubles (\$50,) purchased chiefly by the princess S—, to send to the peasants on her estates.'"

SOUTH AFRICA.

A gratifying letter is received from Mrs. E. Thwaites, Secretary of the South African Female Tract and Book Society, dated Cape Town, February 4, 1836, acknowledging the receipt of \$200 from this Society, and inclosing their late Annual Report, from which it appears that they have printed, the past year, in Dutch, 1,000 Pilgrim's Progress, and 5,000 each of Hope of Future Repentance, Lydia Sturtevant, The Lost Soul, Who slew all These? The Last Call, and Address to Youth on Temperance. Of the three last, 3,000 each have also been printed in English; making in all 39,000 Tracts. Receipts \$60. Cost of printing 1,000 copies of 100 pages Tracts, 500 Rix dollars, at one shilling and sixpence sterling (\$166.)

Liberality of a little meeting in Kentucky.

A little meeting of Christians in Bowling-Green, Ky. convened at the house of their pastor on Sabbath evening, took into consideration the wants of the American Tract Society, when \$65 25 were contributed, and it was (says the pastor in a letter inclosing \$75,000) a season of exquisite enjoyment. Christians had the proof in their own hearts of the truth of the Savior's words: "It is more blessed to give than to receive." If the whole body of American Christians could only have their eyes open to see the importance of the cause of the American Tract Society, their hearts would feel, and their hands would be opened to give liberally and all nations would soon praise the Lord for raising up and fostering an Institution so admirably adapted to bless the whole earth."

A Ploughman's Mite.

Mr. W. T. of C—, N. Y. writes, that for fifteen years he has been laboring for the Bible cause, but thinks he has neglected the Tract cause, and now incloses \$20, to circulate "those little messengers of love, that come and speak to us in 'thoughts that breathe, and words that burn.'"

From the American Baptist.

Extract of a letter to the President of the American and Foreign B. Society, dated

London, 12th Aug. 1836.

"Very Dear Brother—
"I hope that before you receive this, our good Mr. Colgate, will have received my acknowledgement of his remittance of £523 5s. 1d.; but having since held a committee Meeting, at which your liberal donation was reported, I have now the pleasure to hand you the following resolutions, unanimously passed on the occasion:—

"Resolved, That the most cordial thanks of this Committee be presented to our brethren constituting the American and Foreign Bible Society, for their liberal donation, and for the kindness which led them to appropriate in aid of our Bengalee version of the New Testament, the first fruits of their receipts as a distinct Society.

"Resolved, further, That a copy of each of those Oriental versions, executed under the auspices of this Society, of which duplicates are in our possession, be forwarded to the American and Foreign Bible Society, as a small token of our brotherly love.

"Of course, your principal field of distribution will be the sphere occupied by your own devoted Missionaries. That sphere, I rejoice to perceive, is widening more and more, and I trust you will be favored with a succession of men like Judson and Yates, endowed with the requisite talents for transcribing the oracles of God into the languages of the heathen. I cannot but hope also that all your men of judgment and learning will unite heart and hand, in the arduous and necessary labors you have undertaken. I have been ready to fear that on yourself, personally, as the Pastor of so large a Church and Congregation, the burden will be found to rest too heavily; but the service is a noble one; and in reliance on the promised aid of our Divine Master, fear not to go forward.

"Believe me, my dear Brother,

"Yours, in Christian affection,

JNO. DYER.

If every one's internal care
Were written on his brow,
How many would our pity share,
Who raise our envy now,

From the Mothers' Monthly Journal.

AN APPEAL.

IN BEHALF OF DESTITUTE MOTHERS.

Dear Sister Kingsford—With much interest I have contemplated your Journal, and felt desirous that it might be extensively circulated, and its counsels, admonitions, and instructions, enjoyed by every mother in the land; at least, I would it were so, if possible. But the latitude of such a wish I know is chimerical; and still, I am satisfied that its benefits might be far more diffused than they are, even with the present circulation, by a proper consideration of laborious and destitute mothers, who have neither time to read or means to procure a copy of the publication.

It is an unquestionable fact that Christians, even in this age of benevolence, are too apt to overlook the poor, and even the poor of Christ's flock. There is much noble planning and noble action in behalf of the middling and more respectable classes of society; but the more destitute and helpless are below the range of observation. To be sure, tracts are thrown into the habitations of such, and the faithful Sabbath school teacher lights up a smile in the bosoms of many such; but comparatively few intelligent and affectionate mothers seem to recognize it as their duty to visit the dwellings of poverty and talk to mothers, whom the wise Disposer of all our lots has placed there, of their maternal duties, and cheer them on in the discharge of them.

These humble ones God looks at with no less regard than those more highly favored. They have a thousand trials and distressing apprehensions, of which those well provided for know little about. The planning for the daily provisions of the family—the unceasing labor required to obtain it—the distressing exposure of their children while performing it—(sometimes left to the care of unfeeling or negligent neighbors, or to brothers and sisters of tender age, utterly unqualified for such a trust)—keeping alive an anxiety through the whole progress of the labor, and admitting of no relief until the maternal eye again looks on them in safety.—And a mother's influence here is as important to children, as important to the community, as in a superior circle.

Children thus circumstanced are peculiarly exposed. They are necessarily left much to themselves, and consequently to an intercourse with those who have been contaminated by the streets, and who are skillful in enticing the unsuspecting and unwary in their own destructive ways. It is in the streets the tender minds of children receive disastrous impressions; it is in the streets they are nurtured; and from thence they are allured to retreats of youthful villany, and soon prepare themselves, by depredations on society, to enlarge the ranks of prison convicts.

How important, then, that parental obligation be felt, and parental duty discharged equally here as elsewhere, to secure against such deplorable results.

Again: As the door to public elevation and extensive influence in this highly privileged country is open to all, to the individual born in the log-cabin as well as the one born in the opulent mansion—as honesty and industry, with proper mental culture, will obtain distinction and respect with almost perfect certainty—so far as things are certain in this life—the influence that shall rightly guide and secure the child born in obscurity and poverty in the path of sound morality, and honest, persevering industry, is incalculably important; and the mother who thus makes her influence felt, not only serves the interest of her own family, but the interest of the whole community. The individual, therefore, elevated above the straits of poverty, who "looks not on her own things, but the things of others," and sympathizes in the prayers of her afflicted sisters with families around them, eagerly watches the opportunity when she can be spared from her own domestic duties, and employs the precious moment to find out the mother in poverty, and strengthen her by counsels, and cheer her on in the discharge of her weighty and solemn trust, is an object worthy of high esteem; blessed indeed in her labor, and a rich blessing to her race; for by such efforts she may enable a feeble mother to secure that influence which shall not only save, but elevate her offspring.

Such a female I call a true philanthropist—one, who, though she may not shine on the record of popular benevolence, her "record is on high," and her monument imperishable.

Those most highly favored in this world, with all their hours of ease and leisure, need line upon line, and precept upon precept, to fortify their steps in the path of duty; and if these, with all their high advantages, require such constant and powerful aid, what must be the necessities of those poor ones who enjoy, comparatively, few of these privileges? Ease and leisure they know not; the instruction of books and valuable periodicals they are strangers to; and the preaching of the gospel is but irregularly enjoyed, owing to the distance of location from the sanctuary, the occasional want of decent attire, or the indispensable supervision of children. And yet, the like positive obligation rest upon them, with all this disparity, to bring up their children in the nurture and admonition of the Lord! Surely, a strong appeal is made to the benevolent heart in behalf of those born to adversity, in behalf of those Christian mothers located in the habitations of privation and poverty; and if I could by any means make the appeal felt through the columns of the Journal, I should rejoice not a little in the labor.

I have no fear of presenting the contrast between the poor and rich too strongly, portraying the condition of the former in too deep colors, or urging the consideration and alleviation of their circumstances too earnestly. Christ associated himself with such; his birth-place should never be forgotten. He requires his people to remember them; and yet neglect everywhere prevail; and in the particular I have alluded to, the neglect to inquire into the privations and deficiencies of poor mothers, and administer to them instruction and cheering encouragement in the nurture and admonition

of their children, is a delinquency of fearful extent.

I have at this time in my mind a simple-hearted, poor sister, left by an abandoned husband with two little ones to take care of and bring up. She was a person peculiarly needing counsel; but she was sadly neglected by her motherly friends. As her children advanced, it was without proper guidance or discipline; and, though promising in appearance and intellect, they became ungovernable, and one of them grew so unsteady and worthless that a short trial of him at any desirable place secured his discharge. I saw her two or three years ago, soliciting in vain a second trial of him by a humane gentleman who considered his reform hopeless. I am strongly of opinion that the case of the other child was no less afflictive. The mother herself eventually lost her own character by her imprudence, when, if the vigilance of experienced mothers had been directed towards her, and their faithful counsels and admonitions seasonably and repeatedly given, I am strongly persuaded that both the mother and children might have been saved from disgrace. I believe hundreds of facts similar to this might be added without any considerable search through the community.

Now, to promote a reform in this matter is most obviously desirable. To accomplish it speedily and advantageously, I would urge Christian mothers to cast around them; ascertain what poor sisters with families are within their reach; make no delay in paying them a visit, obtaining a knowledge of their exact circumstances, the condition of their children, and their qualifications for discharging their parental duties; and in the issue to render all possible aid by admonition, affectionate counsel, and kind encouragement. And now, in the conclusion of the article, and to come at the object I had in view at its commencement, and more effectually to aid the benevolent visitor in her important duties in this regard, I would earnestly advise her to supply herself with the Mother's Journal: take it with her, and improve such facts as may be most suitable to benefit the family she visits. The reading of judicious portions of this maternal monitor to the mother in poverty, will furnish matter for important comment, without alarming her jealousy, and may be of incalculable profit. And as we know not, in the efforts of benevolence, which will prosper, this or that, and that we are entirely dependent upon the Lord for the increase, we should be diligent in the improvement of every favorable instrumentality to accomplish our desires and designs. The Journal, thus improved, would supply benevolent mothers with many important facts in the progress of their visits; these, communicated from time to time to the public, would give an increasing interest to its pages, and greatly extend its circulation.

CHRISTIAN SECRETARY.

HARTFORD, OCTOBER 29, 1836.

WHAT BECOMES OF THE CHRISTIAN SECRETARY?—This is often a serious inquiry with an editor, and is heightened in its importance, when filling is sought for a paper designed mainly to promote religion; and in subordination to that design, a knowledge of man (the fallen being whom religion was designed to save) in all his varied circumstances. In these days of extended, and yet extending missionary operations, it must not be forgotten, that a vast amount of geographical knowledge has been added to the previous stock, by the travels of scientific men of ardent piety, as missionaries of the cross. To these geographical knowledge has been added by the same devoted laborers, a vast amount of knowledge of men, composing different tribes and nations; and also their history, their manners, their customs, their propensities, their wants.

So indispensable has this species of information been found to an efficient and wise appropriation of the labors of missionaries, that pioneers have been despatched to different unknown quarters of the globe to obtain it; and have obtained and disseminated very much, though at a vast expense of toil, health, personal suffering, funds, and often life itself. A perfect knowledge of the character, location, habits, and moral condition of those we would benefit by the gospel, is indispensable to the most perfect system of operations in their behalf. This is no great reason why the disclosures made by missionaries, of the before unknown condition of nations and tribes by them visited, are deemed so valuable, and possess an absorbing interest.

We have a source of knowledge of this kind opened to us by that devoted and indefatigable missionary to American Indians, Elder Isaac McCoy, in the "Annual Register of Indian Affairs within the Indian or Western Territory;" published at the Shawnee Mission Station, Jan. 1836.

Our readers were apprised last winter that we had received a copy of the Register, and some extracts from it were inserted in the Secretary. Since then, nothing has been said of it. The Register contains a somewhat lengthy and able article entitled "A Plea for the Aborigines of North America," in which is embodied so much of varied, important, and desirable information, almost all of which will, we think, afford gratification as well as instruction to the public, that instead of other matter of a less desirable character, we shall make filling of the entire article. It will be divided into numbers of suitable length, and given in successive numbers of the paper. One number will be found in this and each future paper till completed.

THE BIBLE CAUSE.—It is truly a source of great pleasure to witness the alacrity and unanimity with which the churches, associations, and conventions in different states in all the length and breadth of the land, are coming up to the work of giving the word of God to the world by the agency of men of our own name. From the Far West to the Atlantic, and from Nova Scotia to Georgia, we hear but one voice, and that is in favor of the holy and all-important enterprise.

A multitude of Associations have hailed the existence of the American and Foreign Bible Society, formed at New York; some state conventions have done the same, while state and other Bible societies auxiliary to it have been formed, and almost the entire denomination are for raising funds to aid the cause in one way or another. Genesee county has formed an auxiliary, and \$191 were subscribed on the spot.

Already has the A. and F. B. Society made a grant which will materially aid our brethren in Bengal; and the feeling excited by the donation is expressed in the letter of Mr. Dyer in another column.

It ought not to be forgotten that large sums will be wanted, and wanted annually, and larger and perpetually, till the work is done. Neither this generation, therefore, nor the succeeding one, can think of exemption from the privilege.

The New Translation again.—The editor of the New York Baptist Register says this week, that he was mistaken in saying before, that the Bible about to be issued was to have the new translations inserted only in the margin. He has received a prospectus of the work, and finds it will be different from what he before supposed. As we have said on his authority, that the alterations would be marginal only, we now on his better information correct the matter, in so far as we had spoken of it.

NEW YORK BAPTIST CONVENTION held its 15th anniversary at Whitesborough, on the 19th and 20th of this month. The receipts of the past year exceed \$18,000. Fifteen missionaries have been employed; fifty-two years of ministerial labor performed; forty-four churches have been aided; destitute regions visited; three churches constituted; more than 350 have embraced the gospel; more than 10,000 families have been visited; and more than 600 sermons preached.

A communication has come to hand, written by a pious and benevolent hearted man whom we once saw, in which he proposes a multitude of queries to ministers, churches, Christians, and statesmen, touching sundry prevailing sins of the church and the nation. We cannot comply with the writer's request to publish it for one reason, if no other, and that is, it is too loosely and incoherently written to go to the public. Besides this, the writer may not know that these are not the days when sins are abandoned, though ever so clearly pointed out; the consciences of those most eminent as leaders, seem now to be satisfied with bold and pointed denunciation of sin, either in able sermons, or speeches at religious anniversaries, or otherwise; and a future undeviating pursuit of the sins, or abuses proved to exist, seems to imply that they believe God will be satisfied, if sin is but denounced and verbally denounced, and the sinner be a liberal and charitable man, so that he stands well in the good graces of the influential. Why else are not acknowledged and proven evils, errors, and sins abandoned?

Col. Stone, Editor of the Commercial Advertiser, N. York, has been to Montreal, seen the Hotel Dieu Nunnery, the nuns, and the priests of Bacchus and Venus. The Col. has returned home and proclaimed Maria Monk an impostor, and her book a hoax. We regret to see that one able editor of a long-established newspaper announces that Col. Stone has converted him, and upon being shown that the Col. probably went to Montreal to save some 1200 or 1500 subscribers who were in danger of falling off because he had said too much in favor of Maria Monk's book, or some other purpose, says he cannot give up the Colonel yet. Very well let who can, hold on to him. His changes have at least been as great as most men undergo, as may easily be shown, and for one we had rather take Solomon's advice as applicable to him, "My son, meddle not with them that are given to change." Now for his prolix story about Hotel Dieu and Miss Monk, we believe him completely overthrown by what has passed since he has returned, taken in connection with other things. Nor is his changing sides in this affair more remarkable or complete, than his change from Anti-slavery to pro slavery. We shall lose all reasoning power before we cease to believe, that all the mobbing of the Anti-slavery people in New York was at the instigation of two or three papers, of which we reckon the Com. Advertiser the leading one.

As an evidence that the Editor of that paper has used more than one sourest in his favor and reproach of particular objects, read his language about slavery as quoted below, said to be from the Com. Advertiser of April 25, 1827, and compare it with his writings upon the same subject before, and during, and ever since the mobs. The quotation is before us in another paper. We frankly confess that we do not know, whether the Commercial has more subscribers in the South or Canada. Be that as it may, it is evident the Colonel is and has been, the subject of new, sudden, and transforming illuminations. Here is the quotation referred to, as another editor has made it, and probably correct.

"Shall we talk of the mitigation of the miseries of the Africans, when their masters have an uncontrolled dominion over their persons—while they can beat, maim, and even kill, without any law to restrain? I say without any law; for while slave-holders are judges, and the slaves are not admitted witnesses, the redress of the law is a mockery.

We are told of the restraints of public opinion; was public opinion alone, ever sufficient to restrain the passions of man, when invested with power—and above all, a community of men.

The Editor of the Post has conversed with people from slave-holding countries, and they inform him that the slaves are comfortable at this time;—and shall we go to the oppressor to learn the measure of the pain he inflicts? Was there ever a negro driver who would acknowledge that he was unreasonably cruel? The butcher feeds his victim to the last, and appears unconscious of cruelty—his feelings are callous; and the humanity of a slave-holding community becomes almost universally blunted. They cease to see, hear, or feel for an African, as a human being. And how are we to know the innumerable tortures that are inflicted? Is there any impartial tribunal before whom the slave can appear, and make known his sufferings? Can he by means of the press lay them before the world? He is as untaught as the beast—he cannot write down his sufferings; and if he could, the whites control the press. Would they publish their own disgraces? Who can dare vindicate the negro's rights? Ministers of the Gospel, who have espoused their cause from the pulpit, have been proscribed—they have been prohibited from even reading particular parts of scripture. But we are told that they have days of merriment and festivity; that they whistle, sing and dance;—and

is this proof that their condition is happy, because their chains are temporarily loosened, and because they then attempt to sing away their sorrows—because there is, as it were, a momentary intermission of that almost perpetual dejection and heart-pining which these wretched beings endure in their degraded and sunken condition? Away with such apologies. Go with the negro-driver, that monster whose similitude, except in his form, is that of a fiend, and learn what it is to be a slave. And what apology can be given for insulting this professed Christian, republican community, with high wrought pictures of the enjoyments of the slaves?"

BE IN SEASON.—As the Secretary is now put to press on Thursday, instead of Friday, as formerly, all communications, notices and advertisements must reach the office by Wednesday evening, to secure an insertion that week. A number of failures of this kind, and of some consequence, have already occurred since the change. To guard against them in future is the object of this notice.

CONNECTICUT LITERARY INSTITUTION.

For the Secretary.

Brother Bolles—

I wish to say through the medium of your paper, that in consequence of the late improvement in the building of the Connecticut Literary Institution, we have six additional rooms for the accommodation of Students. But those rooms, though much needed, are not furnished, and we wish once more to give the friends of the institution the privilege of contributing something for this object. Our appeal at this time is more especially to our female friends, as it is expected others will defray the expenses of the contemplated improvements in and around the building.

Now there are many churches and congregations whose female members might with little or no sacrifice, furnish a room, and thus do much for the denomination. Some of our churches have already done it, and we very affectionately invite others to follow their example. We cannot but hope this notice will receive immediate attention.

Yours truly,
P. S.—We hope each church which concludes to furnish a room, will give notice of their intention immediately to Rev. Nathan Wildman, Suffield, Ct.

The Jewish Intelligencer. A monthly publication. Vol. 1. No. 2. By Joseph Samuel C. F. Frey, author of a Hebrew Grammar; a Hebrew, Latin, and English Dictionary; and of "Joseph and Benjamin," or a series of Letters, &c. &c. New York: Sold by Peter Hill; Leavitt, Lord & Co. Gould, Kendall & Lincoln, Boston; Bennett & Bright, Utica.

This work does not, it is feared, command the degree of patronage it deserves. We have been reading some of the numbers, and think they fully justify the strong recommendations given by men of first rate qualifications for judging; and those too of several evangelical denominations. None but a Jew, and a learned Jew, could write so familiarly of Jews, Jewish customs, and the Old Testament Scriptures, as does brother Frey.

The Intelligencer is rightly named,—it is filled with rare intelligence, and would afford much that is useful in knowledge, to ministers and families. We commend it to the public, and bespeak for it extended patronage.

\$1.50 a year.

The Mothers' Monthly Journal, No. 10, is received. It presents a bill of fare equalling its predecessors. If Mothers knew more of its excellencies, many more of them would become its constant readers. We take the liberty to say, to those who read us, that "an appeal in behalf of destitute mothers," found in the present number; and hope it will do good to many by prompting to duty, and also extend the circulation of the work. \$1 a year.

Contents of No. 10.—Prospectus of the second volume of the Mothers' Monthly Journal; The Province of Woman; The Better Way; Address from Sister Bronson; An appeal in behalf of destitute Mothers; Query; Lessons on Common Things; Covering for the Feet; Never tantalize a Child; Report of the Union (Philadelphia) Association; Cultivate right principles of Action; An Obstacle.

P. Try.—My Cradle-bed; Parent's Hymn.

The Baptist Missionary Magazine for October, is full of interesting matter; and whenever we read a new number, we are ready to exclaim, why do not one hundred thousand Baptists take, and pay for, and read the magazine? Only \$1 a year.

THE CHRISTIAN REVIEW.

No. 3, for September, is just received, being two months after its publication. Much as this delay is regretted, we are happy at this time even, to commend the Review to the public as a work eminently adapted to the wants of our denomination, and honorable to the literature of the age. It seemed necessary to state the time when we received it, as an explanation to our readers, and other papers, of what might otherwise seem to them tardiness in giving it a notice.

It is edited by Professor Knowles, and published by Gould, Kendall & Lincoln, Boston, and Bennett & Bright, N. Y.—Canfield & Robins, agents, Hartford.

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- IX. Ecclesiastical History.
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- XI. Dr. Cox and Hoby's Travels.
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The Sabbath School Treasury is another useful and excellent periodical of its kind, and well adapted to its objects. It grows better and better each succeeding number. Teachers and pupils should read it.—Fifty cents for twelve numbers.

The following Report is copied from the Minutes of an Association recently held; and as it suggests a good thought, it is inserted, with a few explanatory remarks by another hand.

The committee on Temperance, ask leave to report:—

That in their opinion, the success which has already crowned the efforts of the friends of the temperance reformation, ought to encourage them to continue their exertions till society, civil and religious, are saved, and purified from this degrading and destroying vice. It may indeed be supposed, that it is unnecessary to advance arguments to prove that ardent spirit is not merely unnecessary, but directly and positively injurious to persons in health; but this is not only true in

relation to ardent spirits, but also with respect to all intoxicating liquors of any name and kind. Our English word intoxication, appears to be derived from the Greek (Toxon) the bow which shot the poisoned arrow, which produced in the unhappy victim who was wounded by it, misery, delirium, and death. This death, with its attendant circumstances, was called intoxication, in consequence of being the result of the poisoned arrow thrown from Toxon. It was observed that similar effects were produced by wine upon the wine bibber, and hence they were said to be intoxicated. Now, it was of comparatively little importance of what materials the bow or (Toxon) was made, or in what poison the arrow was dipped, if it produced pain, misery, delirium and death. So it is of comparatively little consequence whether it is rum, brandy, gin, wine, cider, beer, or any other intoxicating liquor that is the cause of and tends to produce and perpetuate intemperance. Intoxication is the same, by whatever intoxicating liquor produced, and therefore,

Resolved, That no person can consistently, and efficiently, preach or deliver addresses on intemperance, who himself continues to use as a drink, any intoxicating liquor whatever.

Resolved, That it is our duty both by precept and example, as churches and individuals, to discourage the use of all intoxicating liquors, and by all lawful means to suppress intemperance, and extend the blessings of the temperance reformation. All of which is submitted.

Anything new now a days, on the subject of Temperance is so great a rarity, as certainly to deserve attention; and although philologists may have been familiar with the derivation of the word 'intoxicate,' we are not aware that the public attention has ever been called to it. But while we admire the originality of our brother, we regret that there should have been any mistake in the presentation of the fact. Baptist literature has been subject to criticism heretofore, and it becomes us to be a little careful about our lexicography. There is no Greek word *toxos*—it should have been *toxos*; but then, the derivation is too far-fetched. Intoxicate is the primary English word, and should be used here, instead of *intoxication*. It is derived directly from the Latin preposition *in* and noun *toxicum*, which signifies the poison used upon arrows, or into which the points of arrows were dipped, and indirectly from *toxos*, (Greek) which is the same as *toxicum*, (Latin). *Toxos* was simply the bow which archers used, and was not always or necessarily a precursor of infused poison, pain, misery, delirium and death. But *toxos* always was, when used; it was the poison itself, and like all our intoxicating drinks, sure enough, it would *intoxicate*. Hence it indeed became true, that 'to intoxicate' and 'to produce misery, delirium, and death, are synonymous phrases.

At a late anniversary of the Union River association, Vt. the following preamble and resolution were adopted. They are copied as another indication of a prevalent desire of the saints to abstain from error and conform to the simplicity of the primitive churches.

Whereas, both letter and spirit of the gospel are diametrically opposed to all titles of nobility, such as Rev. —D. D., &c., therefore,

Resolved, That we recommend to all the churches, to discard all such titles, and substitute the more scriptural and endearing title, *Brother*—Vt. Tl.

J. A. Peters, in the Cross and Baptist Journal, after mentioning the ordination of Dr. David E. Thomas, closes as follows,

Brother Johnson.—Permit me to say, that the above meeting was continued until Monday following, which, we trust has already resulted to the glory of our blessed Saviour; as, last Saturday, the church met together, when there were several came forward and told "what great things the Lord had done for them," and on next day (last Sabbath), was buried with Christ in baptism, by Elder Thomas, and more are expected soon to follow them in the liquid grave. We ask our brethren not to forget us, but remember us at a throne of grace, and ask the Lord to hover over us, and smile upon and bless us.

September 3.

Thanksgiving.—The Governor of New Hampshire has appointed Thursday the 17th of November, as a day of Thanksgiving in that state.

The Governor of Maine has appointed Thursday, the 1st of December, for the same purpose.

Gov. Everett of Massachusetts, has appointed the same day for the same purpose.

High Sounding Title.—The Papal Bishop who is to go from France to Algiers, is to be called "The Primate of Africa."

ITEMS.

Wreck of the Steamer at William Gibson.—This vessel, which left New York on Saturday, the 8th inst., for Charleston, was wrecked on the Monday following, on Boddy's Island, N. C. during a very severe gale. The passengers, one hundred and forty in number, among whom were thirty-two females and fourteen children, were saved, but suffered many hardships. The vessel was a perfect wreck. Some of the passengers arrived at Norfolk on Monday last. The William Gibson has made one hundred and eighteen passages between this port and Charleston, which shows that steam on the ocean, bears the same ratio, in point of hazard, as is in river navigation.

Emancipation.—We have been astonished at an exposition of the amount of produce exported from Georgetown and Barbice, British West India ports, since the emancipation of the slaves, as compared with that of corresponding seasons, previous to that event. The produce is sugar, rum, molasses, and coffee, and the increase on the whole is 50 per cent, and on coffee upwards of 100 per cent.

The statements are taken from the Standard, an English Journal, which predicted nothing but ruin to the planters from the abolition of slavery.

Three hundred millions indemnity appears to have been a compensation of a novel kind, a compensation for being made richer.—U. S. Gaz.

The West Indies.—The English papers contain the returns of exports from several of their West India Islands, which exhibit a considerable increase, instead of the diminution which was feared, in their prospects. It is the opinion of the most intelligent persons interested in West India property that the negroes are quite as valuable to them as they were while held as slaves, and that indemnity money they held was clear gain.

It is stated in some of the Boston papers, that the late John Lowell, Esq. of Bombay, and formerly of Boston, has left one half of his large estate, valued at half a million, to found an Institution in Boston, for the purpose of delivering lectures on scientific subjects.

Wholesale Business.—In Louisiana they do every thing upon a large scale. One of their own papers average the number of murders in that State at six per month.

The Buffalo Journal states, that Lyman Rathbun was admitted to bail on Tuesday last, by Judge Stryker, in the sum of twenty thousand dollars.

The Rev. Dr. Westbrook, of New Brunswick, and lately of this city, has received and accepted an unanimous call from the church of Courtlandtown, N. Y.

Letters from the Sandwich Islands to April 28th, say that the Missionary families were in good health.

Joseph Lovell, Surgeon General of the army, died at Washington, on Monday evening last.

A horrible duel took place a few weeks ago, at Alais, in France, in the Gard, between two brothers, arising out of rivalry in their profession.—One brother fell by the hand of the other.

MARRIED.

In this city, by the Rev. Mr. Colos, on the 16th inst. Mr. Giles Mandeville, of New York, to Miss Elizabeth Bellows, of this place.

At Middletown, on Monday the 16th inst. by the Rev. Bishop Brownell, Thomas D. Mutter, Esq. of Philadelphia, to Mary Wright, daughter of Joseph W. A'sop, of the former place.

At Springfield, Oct. 18th, by Rev. Dr. Osgood, Mr. Arthur Terry, son of Seth Terry, Esq. of this place, to Miss Caroline E. Clark.

In Southbridge, Rev. Levi Hall, Jr. to Miss Catharine A. Morse. They proceeded in the Rosabella to Calcutta, as Missionaries to the Burman Empire.

In Norwich, on the 11th inst. by Rev. J. W. Newton, Charles Johnson, Esq. to Miss Mary Ann Lester, daughter of Capt. Walter Lester.

In New London, on the 13th inst. by the Rev. Mr. McEwen, Mr. Thomas Fitch, 2d, to Miss Abby Ann Smith, both of that place.

At Cambridge, Rev. Dr. Lyman Beecher, of Cincinnati, Ohio, to Mrs. Lydia Jackson, of Boston.

At New Britain, by A. D. Watrous, Mr. Howe G. Mason of the city of Dublin, to Miss Mary Whitaker of Great Britain.

DIED.

In this city, on the 14th inst. Lorenzo Foster, son of Mr. Simeon L. Loomis, aged 5 years and 3 months.

At West Hartford, Mr. Samuel Cadwell, 67.

At Branford, Sept. 21st. John, oldest son of Hubbard Barnes, Esq. aged 11 years.

At North Haven, Sept. 24th, Mrs. S. Allen, aged 88; also Mr. Clinton Jacobs, aged 55.

At Middletown, Mrs. N. Allen, aged 86.

At Wadsworth, R. I. on the 15th of August, Mrs. Sarah Chapman, wife of Mr. John Chapman, and daughter of the widow Sarah Fenton, of East Windsor, aged 26 years.

At Mason Geo. Job Taber Bolles, Esq. aged 65, formerly of this city.

In Lyme, on the 20th ult. Mrs. Martha Chadwick, aged 16, relict of the late deacon Chadwick.

At Point Coupee, Louisiana, on the 5th of September, Mrs. Anna Taber, widow of Pardon T. Taber, formerly of New London.

On the 21st of August, at Strawtown, Indiana, Mr. Lemuel Darrow, formerly of East Lyme, Ct. aged 47 years.

At Suway, on the 13th of September, Maj. R. M. Sands, of the 4th regiment U. S. Infantry, of Billous fever.

At Preston, on the 13th inst. Mrs. Joanna Morgan, aged 13.

At Molegan, on the 11th ult. widow Hannah Wyomans, aged about 40.—She lost an infant a week before, which adds two more to the list of mortality among the natives. Almost one sixth of the remnant of this tribe, have the season past, gone to the land of souls.

At Batavia, January 19th, 1836, at the house of the Rev. Mr. Medhurst, resident English Missionary, Mrs. Mary Arms, formerly of Philadelphia, and wife of the Rev. Wm. Arms, Missionary of the American Board. Mr. and Mrs. Arms were on their way to a contemplated mission, where the youthful Lyman and Munson met a violent death from the hands of the savage natives.

In Chehire, on the 14th inst. Rev. Reuben Ives, aged 75 years. He was one of the oldest of the Episcopal Clergy of the diocese of Connecticut.

One Milford, Miss Elvira Smith, daughter of the Hon. Perry Smith, aged 20.

A CARD.

The subscriber desires to notice with gratitude, the receipt of monies from the Ladies of his church and congregation to purchase him a valuable Clock.

T. O. JENN.

North Haven, Oct. 10, 1836.

NOTICES.

NOTICE.

The next quarterly meeting of the New London County and vicinity Baptist Ministerial Conference will be held in the Baptist Meeting house at Lebanon, the second Tuesday in November, at 2 o'clock P. M.

N. E. SHALEN, Sec'y.

SABBATH SCHOOL CONVENTION.

According to a vote of the Ashford Baptist Association passed at its last session, I hereby invite all the friends of Sabbath Schools, within the bounds of said Association, to meet in the Meeting House of the 3d Baptist church in Ashford, on Wednesday, the 2d day of November next at half past 10 o'clock A. M. for the purpose of organizing an Associational Sabbath School Convention.

All the Sunday Schools in said Association are respectfully requested to send delegates to represent them; also their statistics. An address may be expected from Dr. Chapin in the A. M.

In behalf of the Association,

B. COOK, Jr.

P. S.—I would suggest to the churches composing the Ashford Baptist Association the propriety of holding an extra session of said Association with the 3d church in Ashford on the 1st Wednesday in November, for the purpose of appointing delegates to represent them in the General Convention, that is to convene in Philadelphia in April next, to deliberate upon and devise means, for sustaining Translations of the Bible, made by our Missionaries in foreign lands, &c.

Will the pastors of the churches call the attention of their respective churches to this subject.

B. COOK, Jr.

NOTICE.

The next meeting of the Middlesex County Baptist Ministerial Conference, will be held at the house of the Rev. John Cookson in Middletown, on Tuesday, the 1st of November next, at 10 o'clock A. M.

H. WOOSTER, Sec.

Deep River, Oct. 17th, 1836.

JUST PUBLISHED AND FOR SALE BY

CANFIELD & ROBINS,

The Reader's Guide—360 pages 12 mo.—containing a notice of the Elementary Sounds in the English language, Instructions for Reading, both prose and verse, and numerous examples for illustration, and lessons for practice, by JOHN HALL, Principal of the Ellington School.

Teachers are desired to call and examine the work. October 8.

6w—39

Dissolution.

The Copartnership heretofore existing between the subscribers, under the name and firm of Frost, Merriam & Co., is this day dissolved by mutual agreement. Samuel G. Merriam and Irenas Atkins are hereby authorized to receive and settle all the claims arising from said copartnership.

IRENUS ATKINS, ROLLIN DICKINSON, ORSAMUS ALLEN, LEVI B. FROST, SAMUEL G. MERRIMAN, THOMAS W. J. GROVES.

Southington, Oct. 7, 1836.

JUST RECEIVED AND FOR SALE BY

CANFIELD & ROBINS.

The Scholars Reference Book, containing a dictionary of synonyms, tables of Greek and Latin proper names, and men of learning and genius with a variety of other useful matter.

Oct. 22.

POETRY.

For the Secretary.
THE CONQUEROR'S SONG.

I fought not for empire, or earthly renown,
But for glorious treasures—a heavenly crown,
Whose beauty and splendour exceedeth by far
The rich tints of morning, or evening's first star.

I have finish'd my course, and my journey is o'er,
No dangers now threaten, and sin shall no more
Cast dark shadows o'er me to wither and blight
Those germs which best flourish in heavenly light.

I kept in that pathway tho' narrow and strait,
It led me directly to heaven's bright gate,
To fields ever verdant—to rivers of love,
And flowers which blossom in gardens above.

The faith of the gospel I kept to the end,
The Christian's rich diamond, his steps to attend,
While passing along thro' this dark "vale of tears,"
And pointing him upward to happier spheres.

It oft cheered me when fainting on life's thorny
road—
When journeying on to the city of God,
That sorrows and dangers would shortly be o'er,
And my bark safely anchor'd on Canaan's shore;

That a crown was just onward, surpassingly bright,
And long flowing garments, unspotted and white,
And palms for the conqueror in mansions of rest,
No more to return from the land of the blest.

JUSTITIA.

LETTER FROM NAPLES, ITALY.

We are permitted to present to our readers a third letter from our friend travelling in Europe, addressed like the former ones to Rev. L. Crawford.—*Am. Bop.*

My Dear Brother,—We leave this city tomorrow, having spent a week of very laborious sight-seeing. Of the place and its magnificent bay, I need say nothing. Their beauty merits all the admiration which has been so lavishly expressed by travellers. Genoa is, I think, not very unlike Naples, but in every respect far inferior. And yet I am glad that the time is near for our departure. Apart from the din and clamor of the streets which are deafening day and night, I long to get back to old Rome, to tread once more her hallowed ruins, and walk amidst her crumbling palaces and temples. We shall be there, too, at the celebration of St. Peter's when that noble pile is illuminated from top to bottom, and St. Angelo displays those fire works which are so famed. I am every day admonished, however, to move northward—the weather is very hot, and the season at hand when the *malaria* spreads its baleful influences about the country. Our stay therefore must be short at Rome. After having visited that place, one cannot enjoy the galleries here either of sculpture or painting, although judges pronounce them very good.—The most admired statue is that of the *Venus Callipyge*, which is very fine, certainly. The next is of a colossa *Flora* from Rome—but who can admire a colossal woman? And as to the celebrated *Hercules Farnese*, its only striking peculiarity is, that every nerve and muscle is so exaggerated as to appear monstrous. The pictures are some of them good, but Rome has exhausted my powers of admiration for painting. The most interesting object is the museum and the antiquities it contains from Pompeii.

The loaves of bread with the name of the baker on them are seen. They resemble our present loaves, and are hard and black as stone. The purse found in the hand of the skeleton in Diomedes' house, the ornaments on the neck of another, the canoes, the mosaics, lamps, kitchen furniture, paintings, &c. &c.—every thing as found has been brought to this national establishment, and the collection is very large and curious. There is one reserved cabinet, from which ladies are properly excluded, the contents of which are disgustingly obscene, and show that the Pompeians were most brutally sensual. They filled the measure of their iniquity, and the doom of Sodom and Gomorrah was poured upon them. Thus it has been and will be. With individuals God's dealings have been and must be inscrutable; they are reserved for the retribution of another and an eternal state. But nations as such, exist only here, and their history shows that there is One who sitteth in the heavens, whose justice will neither be mocked nor eluded; that there is a period when his patience will endure no more; when he will visit; he will come down and measure out a stern but even-handed recompense, that the nations may see, and tremble, and be wise!

It is a very mournful thing to walk through the deserted streets of the disintegrated city, and I think the day spent there was one of the most melancholy of my life. On our way hither, we passed over *Herculaneum*, which can never be excavated, being buried under a hundred feet of solid lava defying every thing, until it shall be rent by the arch-angel's trumpet. And moreover the whole surface is covered over with handsome gardens, cottages and palaces. The excavations already made have not repaid the labor, though one of them is worth a visit, being very deep, and into the centre of a once splendid theatre. The lava here came down in a burning ocean of melted stone, and the whole city is incased in solid rock, wrapped in a winding sheet of adamant. The information conveyed to us by Tacitus, and Pliny, and others, makes it certain that *Herculaneum* and *Pompeii* had been warned most awfully of the coming tragedy; the former declares that a great part of the city of *Pompeii* had been destroyed by an earthquake: *motu terre celebre Campaniae oppidum Pompeii, magna ex parte proutit*. Nevertheless they despised these admonitions. The theatre, the gambling room, the voluptuous haunts of debauchery were frequented as gaily as ever.

* One of these houses has been excavated, and furnished some of the disgusting curiosities in the private

On the 24th Aug. A. D. 79, the doom of these cities was sealed. Dion Cassius says, "An incredible quantity of ashes, carried by the wind, filled air, earth, and seas, suffocating men, cattle, birds, and fishes, burying two entire cities, *Herculaneum* and *Pompeii*, while their inhabitants were seated in the theatres." I have already mentioned that another town is built on the very spot where *Herculaneum* was, and I now add, out of the very lava; and as I passed through I remarked a party deeply engaged at cards in a house just where the fiery deluge seemed to have raged most fearfully—the house itself being built of the melted stone. I thought of the past, then looked up to the impending mountain, black and gloomy, clothed in the floods, which like molten iron had congealed and become horrid on its brow and side, and the scene in that house appeared to me strange. Yet what is that scene but a picture of the world we live in—a verification of the Saviour's words, "As it was in the days of Noah, so shall it be when the Son of man cometh; they did eat, they drank," &c.—From an examination I made, it seems evident that the streets and houses of *Herculaneum* and *Pompeii* were many of them made from the lava of some former eruption, and perhaps these cities are upon the ruin of others! Upon this subject, however, it is impossible to speak with any certainty. The whole of this part of Italy is volcanic, and terrible have been the desolations of which we have no account. Very little, for instance, is known of *Solfatara*, and yet it was beyond all doubt, once a volcano far more awful than *Vesuvius*. The crater is immense, and as to its being extinguished, as the books inform us, I can vouch for the contrary. The earth is hot and in many places scorching, and smoke ascends through numerous crevices. What is underneath I cannot tell, but the whole is hollow and resounds under the feet of the traveller. On one side the air rushes up with such heat as to boil a vessel of water, and in such force as to propel a stone thrown into it. You walk all the time "per ignis suppositos cineri doloso." The fumes of sulphur, too, are stifling, and lava from its eruptions beyond the memory covers the surrounding country for miles.

No one ought to visit Italy without devoting a day at least to *Pompeii*. The temples, the theatres, the forums, the chambers, furnish place and matter for meditation to be found nowhere else in the world. Where is there a walk of such peculiar interest as from *Diomedes' house* to the Forum? All is silent as death.—You cannot help asking "pray where are the inhabitants?" and almost expect to meet them. But they have been for seventeen centuries among the dead; and in all these streets marked by the wheels of carriages, and these chambers, and halls, and baths, and decorated temples, there is seen no living thing except now and then a lizard starting up as he runs from the ivy on the wall where he has been feeding, and dashes across the floor to his hiding place.

In returning from *Pompeii*, we visited the royal palace. It used to be the residence of *Murat* and his family, when he was King of Naples. Poor fellow! I remember to have been greatly charmed with his bravery and chivalry in reading Scott's life of *Napoleon*. His fate—betrayed and murdered—was shameful; and there would seem to exist very little room to doubt that it was by order of the then King, conveyed by telegraph to the place where he landed. There is in one of the chambers a likeness of him, dressed as he always was, in a short theatrical and gaudy costume. The palace is very splendid, but it was sad to enter there amidst all that useless waste of gold and silver, from our carriage, when we had been assailed by a host of beggars. By the bye—the beggars here out beg even Rome itself, which I had supposed to be the emporium of mendicity. No sooner is your carriage at the door, but it is surrounded. All the way you go, a company of them follow; some led by boys, some by girls; some stout enough to out run your horses, and all vociferating an account of their wants and merits, and showering upon you a profusion of "Oh Signor! Signora! Eccellenza!" At one time I counted twenty-four on my side of the carriage. Indeed almost every man in some places, who can catch your eye, immediately doffs his bonnet, and lifts up his voice and sets off. But generally the beggars have each regular stands where they wait, and soon as a vehicle approaches, they follow till exhausted, and then return to their respective posts.

The day after that spent at *Pompeii*, was, of course claimed by *Vesuvius*, the author of the ruin, & from whose summit the city looks in the twilight, like a pale and complaining spectre. We chose the afternoon, and reached the top just as the sun was going down. The mountain is less lofty than *Etna*, but the ascent more arduous. At the former, the whole is performed on mules, but at *Vesuvius* the mules are left near the Hermit's cell, and for one hour it is necessary to climb a steep cone without a shrub to hold to, and above ankle deep in ashes. You are, however, amply rewarded for your labor. The crater is immense, and so hot that at one spot we roasted eggs, and a bundle of straw took fire, and blazed as soon as thrown down. The hot sulphurous vapor is almost insufferable, and the cavity near the centre frightful.—The large stones thrown by our guides went down striking from side to side, and sending up hollow reverberations till out of hearing; the last coming faintly up and from a fearful distance.

† The streets are paved with large stones, and deeply cut by wheels. The houses are almost all alike, and could not have been very comfortable. The chambers, the *impluvium*, a place to catch rain, the want of chimneys, &c. &c., are all but little after our ideas of a pleasant residence.

chamber above mentioned. Upon the walls of the house is a most indecent device, with this inscription, *Hic habitat Felicitas*. Most of these obscene specimens were found in the temples of the gods as decorations.

The old hermit at the foot, told me he had seen many eruptions, and seemed to pride himself not a little on his bold courage in retaining his habitation. It is a small stone building upon an eminence level with the base of the cone, and long before reaching it the road passes through vast fields of lava resembling iron ore turned up by a plough, and in many places piled up in long ridges. We lingered so long in the crater that before we began our descent it was dark; and on assembling below where our horses were, one of the party, an Englishman, who had requested to join us, was missing. Torches were immediately procured, and the guides sent in search, but in vain. Nor were our fears about him diminished by the appearance of a soldier who informed us that a guard was always posted at the hermitage, who examined the parties on their descent to see that there had been no unfair play on the part of the guides, it being an easy thing to make way with a stranger in such a spot. The gentleman not being found, the guides were all apprehended and imprisoned. They proved, however, to be quite innocent. The Englishman had mistaken his way, and descended on the wrong side, and after great suffering and some danger, reached Naples. It was one o'clock at night before we returned, and it was unpleasant enough, having to trust our horses to clamber down steep and dangerous rocks and heaps of lava by the uncertain glimmer of a torch.

There are in the vicinity of Naples many other objects, and some of great interest; but as to others, the language of travellers can only be attributed to that complacency a man feels in recounting his own deeds, and the superiority he seems to derive from having seen wonderful things. Take for example the *Grotto del Cane*, about which so much is said, and what can be more stupid? The experiment possesses nothing to awaken or gratify curiosity, and is cruel to the dog. The gas arising from the bottom is certainly very powerful, as a single breath of it, which I ventured to take, convinced me; and that at one time it should have excited amazement, is not surprising, but at the present day the mysterious importance of the fat man who keeps the dog, and the wonder of the spectators are simply ridiculous. As to *Virgil's tomb*, which is also here in a beautiful garden filled with apricots, I do not see any ground for that skepticism which some have expressed. I believe it to be a thing tolerably well established. 1. That *Virgil* is dead. 2. It is certain that he died at *Brundisium*. 3. That as *Eusebius* declares, his remains were removed to Naples and buried in a tomb about two miles from the city; and 4. That his tomb was in the *Via Puteolana* which passed over the hill of *Posilipo*. Here is a tomb exactly answering this description, and of the age and fashion of tombs at the time of *Virgil's* death, and about which tradition is positive and unanimous. Why then doubt? But so it is; it gives a man an air of superior sagacity to express a doubt as to points believed by the vulgar, and I only wish this wretched vanity was confined to matters of as little moment as the location of a dead poet's grave.

The Lake of *Averno*, and the *Synch Cave* and *Virgil's "de sensus Avernus,"* are all worth the trouble of a visit. I am not surprised at *Virgil's* choice of this scenery. I found the fabulous descent of the poet, like the broad road by the multitude, to be an easy declivity at first, and strewn with flowers, but soon dark and gloomy, and precipitous.

On my way to *Baie*, I passed through *Pazzallo*, the ancient *Puteoli*, and the spot where *Paul* landed and found "brethren who desired him to tarry with them seven days." I found, however, that the people there, even the guides who could point out the spot where *Cicero* used to fish, knew nothing of the great Apostle.

EXTRACT.

"Thou speakest as one of the foolish women speaketh" Job II, 10. Job rejects the counsel of his wife with a sharp and wholesome reprehension. In the Hebrew, *woman* is not expressed, it is only a *Feminine*, as one of the foolish ones; we translate it *foolish woman*; that word cometh from *Nabal*, which signifies properly a thing fallen off, like a dried leaf, or blasted withered fruit, without life, without strength, without sap and moisture, exhausted and killed through excess of either cold or heat. And so by a metaphor, it noteth any one without the sap or juice of wisdom, goodness and honesty; such a person we call a sapless person.

Or it signifies one that is vile, and base, and low; one that hath a base, withered, low, fallen spirit, a spirit fallen below all noble or holy resolutions. *Nabal*, is such a fool as hath his understanding faded, and corrupted in regard of any holy principles, though he may be wise in regard of natural principles.

Such the prophet describes, "They are wise to do evil, but to do good they have no knowledge," Jer. IX. 22. Hence the Latin word (*Nebulo*) which signifies a knave, is by good etymologists derived from the Hebrew *Nabal*; because such are dull-heads in goodness, and witty only in wickedness. Such was he, I Sam'l. XXX. 25. "Nabal is his name, and folly is with him;" that proper name is the same as the appellative, that is the masculine, this the feminine, "Thou speakest like a *Nabal*."

We find the word often used elsewhere to signify wicked, worthless, and vile persons. Ps. 14. 1. The fool hath said, &c. Deut. XXXII. 6, 21, at verse 6, "O foolish people and unwise, do you thus requite the Lord?" and verse 21, "They have provoked me to anger by those that are no gods, and I will provoke them to jealousy by them which are not a people, and move them to anger with a foolish nation." A foolish people that deserve not the name of a people. Look upon this word in the abstract, folly is wickedness; and to work folly is in the language of scripture, as much as to work wickedness, to work the greatest wickedness.

Hence it is sometimes translated *villainy*, Jer. XXIX. 22, 23. And throughout the book

of Proverbs, the fool and an ungodly man are (synonymous) words signifying the same thing. Thus Job reproves his wife, "Thou speakest as one of the foolish women," like one of those who have no wisdom, no goodness, not any sense or sap of goodness in them.

But who were those foolish women, at whom he aims this comparison? that is not clear. Some conceive he intends the women of *Idumea*, as if he had said, "Thou speakest as one of those heathen women, these *Idumeans*;" I have heard indeed such language from them when things have gone amiss with them; I have heard them cursing their idols, cursing their gods; I have heard them rail at fate, fall out and wrangle with fortune; thou speakest like one of them. Thou takest thy pattern in this from the custom of the heathen, who use their gods coarsely, when they think they have but coarse usage from their gods. If their gods be angry, they will be angry with and revile their gods. Thou speakest after the rate of these foolish women; thou dost never hear such doctrine in my family; or among those who fear and love the true and ever living God.

CARYL.

MORE FOREIGN INFLUENCE.

The ship, *Francis Depau*, which arrived at New York from Havre, on the 6th ult., brought out a Roman Catholic Bishop for Indiana, (Bishop Brute), and nineteen other ecclesiastics for the western country.

The friends of republican liberty and independence—the liberty and independence, which include the mind as well as the body; which can live only with freedom of thought and of utterance, and which can call no man master, the friends of rational liberty have need to bestir themselves in the cause of general education, or the infusion of an unenquiring and implicit faith, and its necessary fruits, the servile habits of an equally implicit obedience, which are rapidly extending among us, will lower the tone of our freedom, and bring our institutions into danger. The way to prevent such evils is to insist that all the whole mass of the children in the land, shall receive a wholesome education. *Ontario Repository.*

ICE DEPRIVED OF AIR-BUBBLES.

Ice may be formed perfectly free from air-bubbles, by the following means. A flask is to be partly filled with water, and a stop-cock connected with its neck. Then the water is caused to boil, which separates the air from it, and by continued boiling it is driven from the vessel by the steam. While the surface above the water is full of steam, the stop-cock is closed, and then the water is perfectly free from air, and it may be frozen by placing it in a freezing mixture of snow and salt, when it will be found converted into solid ice, perfectly free from air-bubbles, and as transparent as the finest glass. It is found to be still lighter than water, and will float on its surface. In this state the ice may be moulded by the hands into a lens, which will concentrate the rays of the sun like a burning glass, and may be used for the same purpose.—*Scientific Tracts.*

ICE A BAD CONDUCTOR OF HEAT.

Ice is a bad conductor of heat, so that it melts slowly and at the surface first. It is, when perfectly dry, capable of becoming electric by friction. It is then a non-conductor of electricity. The uses of ice and the expansive power of water in freezing, are very numerous, and are beautifully contrived to subserve useful purposes in the economy of nature. Were it not for its expansive property in freezing, it would sink to the bottom of the water, and thus would remain forever bound in chains of frost. A whole lake would, by this process, in a severe winter, become converted into an enormous mass of ice, which our summer months could never melt. The aquatic plants and animals would be destroyed. No longer would our brooks irrigate the soil; and a scene of desolation would be the necessary consequence.—*Id.*

A certain cure for *Cholera*.—A correspondent of the *New York American* communicates the following important cure for *Cholera*.—"New experiments made lately in France for the cure of *cholera*, have been successful in cases considered incurable. The remedy is very simple: it consists in putting the sick person into a warm bath of very salt water. Bodies already much discolored, have been left three hours in a bath of that kind kept constantly very warm; the progress to a return to life was very astonishing, the color changing every half hour till they resumed their former whiteness. The physician can easily judge of the length of time the bath is required. The causes of the change are these: Warmth opens the pores of the skin, and as the salt has the property of liquefying the coagulated blood, it causes the blood congealed in the veins to resume its ordinary course towards the heart, and thus prevents death."

Breaking up of the Harems in the East.—A German paper states that the Schah of Persia, in order to give a proof of the advancement of civilization, has suddenly thrown open the gates of his harem, and given their liberty to all the female slaves that it contained. All the great men of the empire followed the example, and the inhabitants of Teheran could scarcely believe their eyes, when they saw the gates of the palace opened for the first time for the unhappy victims. This news caused an extraordinary sensation all over the East. It was believed in Persia that the Sultan would follow the example. —*New York Evangelist.*

From the Tract Magazine.

NOVEL READING.—"Will no person of suitable talents and piety (inquires a valued friend in Virginia,) write us a Tract on the evil of novel reading, and consequently the awful responsibility of members of the church being engaged for gain in vending or circulating fiction? Does not the vendor of novels stand in

the same relation to the evil resulting from reading them, as the vendor of ardent spirits does to the consequences following his sales?"

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Those interested in teaching are desired to call and examine for themselves. Those who have made themselves acquainted with Mr. Marshall's System of Writing and Accounts, have unhesitatingly given them the preference of any other system now in use.

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Aug. 25, 1836.

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This work, just published, is for sale at the Bookstore of the publishers in Hartford, and also by Messrs. Herrick & Noyes, New Haven.

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The publishers give this notice in order that those living in the vicinity of either of the above places, and desirous to obtain the work, may know where to apply.

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